International Journal of Environmental Sciences
ISSN: 2229-7359
Vol. 11 No. 25s, 2025
https://theaspd.com/index.php

Green Mind- Dharma Mind: Psychological Dimensions Of Environmental Ethics In Iks & Managerial Practice

Dr. Preeti Malik*
Associate Professor, Department of Commerce, Maharaja Surajmal Institute (affiliated to GGSIP University, Delhi), preetimalik@msijanakpuri.com

ABSTRACT
Sustainability is increasingly treated as a technical issue rather than a moral awakening.
This study develops and empirically validates the Green Mind - Dharma Mind framework, a psycho-ethical model linking Indian Knowledge Systems (IKS), environmental ethics, and organizational psychology. Drawing on the Bhagavad Gita, Upanishads, and Arthashastra, the model conceptualizes dharma as the cognitive-affective core of ecological consciousness. A mixed-method design- surveying 150 managers across five Indian states and interviewing 20 leaders- reveals that Dharmic Cognition, Ecological Empathy, and Self-Transcendence jointly predict sustainable managerial behaviour. The research introduces Dharma-Based Sustainability Intelligence (DSI), a composite index integrating spiritual awareness, psychological well-being, and ecological accountability. Findings position dharma as a living psychology of sustainability, offering India's ethical heritage as a globally relevant paradigm for conscious leadership.
Keywords: *Indian Knowledge Systems, Dharma, Ecological Empathy, Sattvic Leadership, Sustainability Psychology, Conscious Management*

1. INTRODUCTION

Modern environmental discourse, though data-driven and policy-laden, often bypasses the human interiority that sustains true ecological commitment. The global sustainability movement has meticulously calculated carbon footprints but seldom examined moral footprints. India's intellectual heritage- it's Indian Knowledge Systems (IKS) - offers a counter-narrative: that sustainable existence is not merely about conserving nature, but becoming consonant with it.

The Bhagavad Gita envisions this consonance through yuktah karma- mindful, detached and duty-oriented action aligned with dharma, the cosmic order. The Upanishads expand this ontology through tat tvam asi- the realization that the self and nature are indivisible. The Arthashastra, often misread as purely political, actually prescribes ecological statecraft- advocating sustainable resource use and community custodianship.

Within managerial psychology, these texts find a modern echo: ecological empathy, self-transcendence and moral imagination form the substrate of ethical leadership. This paper therefore explores how dharmic cognition- the inner awareness of interconnected duty- translates into sustainable managerial practice.

2. REVIEW OF LITERATURE

Indian Knowledge Systems (IKS) present an ethical–ecological worldview where mind (manas), matter (prakriti), and morality (dharma) exist in a unified continuum. This triadic harmony- prakriti-purusha-samsriti- rejects the Western separation of humanity and nature, envisioning the world as a web of reciprocal stewardship. Unlike resource-centric environmental models, IKS perceives the biosphere as a living moral field, where restraint (yama), gratitude (kritajna), and harmony (samyama) are ecological duties, not abstract virtues.

Scholars such as Rangarajan (2021) and Kumar (2018) describe IKS as an "ecology of consciousness", an experiential science that seeks equilibrium rather than dominance. Sustainability, in this frame, is an act of spiritual reciprocity- a disciplined harmony between inner awareness and external environment.

While environmental psychology has examined empathy and moral reasoning (Clayton & Opotow, 2019), it seldom integrates transcendental cognition- the inner moral realization that precedes ethical behaviour. The Green Mind–Dharma Mind construct fills this gap, positing self-transcendence-or vishuddha chitta (purified mind) - as the psychological nucleus of ecological consciousness. This mental

state nurtures ecological empathy (sarva-bhuta-daya), compassion for all beings, and intuitive interdependence.

From a managerial lens, Dharmic Cognition redefines leadership as custodianship rather than control. Chakraborty (2019) conceptualizes dharmic management as seva- selfless service anchored in moral clarity- echoing the Bhagavad Gita's nishkama karma, or action without attachment to outcomes. This resonates with modern servant and transformational leadership theories, yet remains uniquely Indian in its psychological depth: leadership as a state of consciousness where ego dissolves into purpose.

Such Sattvic Leadership- balanced, compassionate, and intrinsically motivated- translates inner virtue into tangible sustainability. Indian organizations like Amul and Barefoot College exemplify this principle, proving that when dharma informs cognition, ecological ethics become not policy mandates but natural expressions of an enlightened mind.

3. RESEARCH OBJECTIVES

1) To develop and validate the Green Mind–Dharma Mind framework integrating IKS, ecological ethics, and organizational psychology, linking dharmic cognition, self-transcendence, and ecological empathy with sustainable managerial behaviour.
2) To examine dharma as a psychological mechanism shaping environmental ethics, emotional regulation, and fostering Sattvic Leadership—balanced, compassionate, and intrinsically ethical.
3) To compare dharmic and utilitarian managerial orientations across Uttar Pradesh, Gujarat, Rajasthan, Haryana, and Punjab in relation to sustainability, CSR, and employee eco-engagement.
4) To assess how ecological empathy and self-transcendence mediate the shift from dharmic awareness to measurable environmental responsibility.
5) To conceptualize Dharma-Based Sustainability Intelligence (DSI) integrating spiritual awareness, psychological well-being, and ecological accountability as a global model of ethical leadership.

4. RESEARCH METHODOLOGY

4.1 Research Design

This study employs a sequential mixed-method design inspired by the Indian philosophical principle of samyama—the equilibrium between introspection (dhyana) and action (karma). The design unites qualitative insight and quantitative validation to fulfill two parallel aims:

(1) to conceptualize and empirically validate the Green Mind–Dharma Mind framework, and
(2) to compare dharmic (value-based) and utilitarian (outcome-based) managerial orientations.

The design is explanatory–correlational, integrating hermeneutic interpretation from Indian Knowledge Systems (IKS) with empirical analytics from organizational psychology. It captures both inner consciousness (dharmic cognition, self-transcendence, ecological empathy) and outer conduct (CSR orientation, sustainability actions), ensuring philosophical depth and behavioural accuracy.

4.2 Population and Sampling

The population comprised 150 managers, CSR heads, and decision-makers from medium and large organizations across Uttar Pradesh, Gujarat, Rajasthan, Haryana, and Punjab—states selected for their socio-cultural diversity and distinct traditions of community leadership and ecological ethics.

A purposive–stratified sampling approach ensured representativeness across industries:

Sector	Illustrative Organizations	Representation (%)
Manufacturing & Industry	Amul, Hero MotoCorp	30
Services & Education	MSMEs, academic institutions	40
Agribusiness & Cooperatives	Agro enterprises, community co-ops	30

Demographically, participants included 63% male and 37% female managers, with a mean age of 39.4 years and average experience of 12 years. Additionally, 20 qualitative interviews were conducted with senior leaders for interpretive depth. This cross-sectoral distribution directly supported the objective of comparing dharmic and utilitarian orientations within diverse managerial ecosystems.

4.3 Instrumentation

4.3.1 Quantitative Instrument

A 21-item Dharmic Ecopsychology Scale (DES) was developed to operationalize the constructs of the Green Mind–Dharma Mind model. Responses were measured on a 5-point Likert scale (1 = Strongly Disagree to 5 = Strongly Agree).

Construct	Example Item	Scriptural Anchor
Dharmic Cognition	"I perceive environmental duty as part of my professional dharma."	Bhagavad Gita (3.19–20)
Self-Transcendence	"I make decisions benefiting future generations, not only current profits."	Chandogya Upanishad – Tat Tvam Asi
Ecological Empathy	"I feel responsible for all beings affected by my work."	Sarva-Bhuta-Daya
Sattvic Leadership	"Calm and fairness guide my environmental decisions."	Sankhya Philosophy
CSR & Sustainability Orientation	"Our CSR reflects long-term ecological responsibility."	IKS–CSR Integration

Reliability: Cronbach's $\alpha = 0.87$.

Construct Validity: Five factors explained 71.6% variance via Exploratory Factor Analysis (EFA).
Face Validity: Verified by a six-member expert panel (IKS, psychology, management).

4.3.2 Qualitative Instrument

A semi-structured interview guide was designed to explore how dharma shapes managerial ethics. Sample prompts included:

1. "How do you interpret dharma in your professional decisions?"
2. "Which inner values guide your environmental choices?"
3. "Describe a situation where moral awareness influenced sustainability action."

Interviews (40–60 minutes each) were coded through Interpretive Phenomenological Analysis (IPA) to examine lived cognition and moral reflexivity.

4.4 Data Collection Procedure

Data were collected between March–August 2025 via a hybrid method. Surveys were circulated digitally (LinkedIn, organizational networks), and interviews were conducted either in person or through encrypted video calls. Participation was voluntary, with informed consent and confidentiality ensured under institutional ethics approval.

4.5 Data Analysis

4.5.1 Quantitative Analysis

Data were analyzed using SPSS v26 employing descriptive statistics, independent t-tests, correlation, and regression models.

Orientation	Mean Sustainability Score	Employee Eco-Engagement (%)	CSR Impact Score
Dharmic (Value-Based)	8.7	82	8.4
Utilitarian (Outcome-Based)	6.2	59	6.8

Findings: Dharmic Cognition ($r = 0.74$, $p < 0.01$) and Self-Transcendence ($r = 0.68$, $p < 0.01$) were strong predictors of sustainability behaviour, confirming that inner moral awareness correlates with external ecological performance.

4.5.2 Qualitative Analysis

Three interpretive clusters emerged:

1. Moral Reflexivity: awareness of karmic accountability guiding ecological duty.

2. Mindful Consumption: voluntary simplicity (aparigraha) as ethical restraint.
3. Sacralized Work Ethic: perceiving work as yajna—a sacred offering for collective welfare.

Triangulation of quantitative and qualitative insights led to the development of the Dharma-Based Sustainability Intelligence (DSI) index.

4.6 Conceptual–Empirical Integration

Two analytical tiers underpin the integration:

- Epistemic Tier: interpreting IKS texts through psychological constructs (Objectives 1 & 2).
- Empirical Tier: testing behavioural outcomes (Objectives 3 & 4).

Both converge in Objective 5—the creation of DSI, bridging consciousness and conduct through measurable dharmic awareness.

4.7 Ethical Considerations

- Informed consent and voluntary participation obtained.
- Confidentiality and data security maintained.
- Researcher reflexivity ensured to avoid cultural essentialism.

4.8 Scope and Limitations

Scope: Validates an original IKS-based psychological framework across five Indian states, bridging philosophy and management.

Limitations: Moderate sample size, possible self-perception bias, and limited longitudinal scope. Future research should expand DSI testing across sectors and nations to enhance cross-cultural robustness.

5. RESEARCH HYPOTHESES

The study proposes five interrelated hypotheses.

H1 posits that dharmic cognition, ecological empathy, and self-transcendence are positively correlated and collectively predict sustainable managerial behaviour, validating the Green Mind–Dharma Mind framework as a psycho-ethical model.

H2 asserts that dharma functions as a psychological mechanism shaping environmental ethics, emotional regulation, and ethical decision-making, thereby fostering Sattvic Leadership.

H3 compares orientations, hypothesizing that dharmic (value-based) managers exhibit higher sustainability commitment, CSR engagement, and eco-participation than utilitarian (outcome-based) managers across five Indian states.

H4 examines the mediating influence of ecological empathy and self-transcendence in translating inner dharmic awareness into tangible sustainability behaviour.

H5 introduces Dharma-Based Sustainability Intelligence (DSI)—a multidimensional construct integrating spiritual awareness, psychological well-being, and ecological accountability—to predict sustainability-oriented leadership.

Exploratory extensions (EH1–EH2) qualitatively explore svadharma, aparigraha, and seva as lived expressions of ecological responsibility and moral consciousness in managerial practice.

6. DATA ANALYSIS AND INTERPRETATION

6.1 Overview of Analytical Process

Data analysis was conducted in two sequential phases reflecting the mixed-method design. The quantitative phase validated the five hypotheses through statistical modelling using SPSS v26 and AMOS v24, while the qualitative phase employed Interpretive Phenomenological Analysis (IPA) on 20 semi-structured interviews to explore cognitive–affective dimensions of dharmic leadership and ecological consciousness. The overarching aim was to empirically establish how Dharmic Cognition, Ecological Empathy, and Self-Transcendence interact to produce measurable sustainability outcomes, thereby validating the Green Mind–Dharma Mind framework across varied managerial and regional contexts.

6.2 Quantitative Analysis

6.2.1 Descriptive Statistics

Descriptive results revealed high moral–ecological orientation among Indian managers: Dharmic Cognition (M = 4.23, SD = 0.62), Ecological Empathy (M = 4.08, SD = 0.58), Self-Transcendence (M = 4.15, SD = 0.55), CSR Orientation (M = 4.02, SD = 0.67), and Sustainability Behaviour (M = 4.11, SD = 0.61). All constructs exhibited mild negative skewness, indicating consistently high ethical awareness.

Managers across regions demonstrated an ingrained moral connection between inner consciousness and sustainable behaviour.

Variable	Mean	SD	Skewness	Kurtosis
Dharmic Cognition	4.23	0.62	-0.48	0.21
Ecological Empathy	4.08	0.58	-0.42	0.34
Self-Transcendence	4.15	0.55	-0.37	0.19
CSR Orientation	4.02	0.67	-0.45	0.26
Sustainability Behaviour	4.11	0.61	-0.49	0.18

6.2.2 Correlation Analysis (H1)
Pearson's correlations established strong positive associations among core variables:

Variables	Dharmic Cognition	Ecological Empathy	Self-Transcendence	Sustainability Behaviour
Dharmic Cognition	1	0.74**	0.69**	0.78**
Ecological Empathy	—	1	0.67**	0.72**
Self-Transcendence	—	—	1	0.70**

($p < 0.01$): These significant correlations confirm that Dharmic Cognition, Ecological Empathy, and Self-Transcendence reinforce one another, validating the Green Mind–Dharma Mind model as an integrated psycho-ethical construct (supports H1).

6.2.3 Regression Analysis (H2)
Regression results (Table below) reveal that Dharmic Cognition significantly predicts Environmental Ethics, Emotional Regulation, and Leadership Behaviour.

Dependent Variable	β	t-value	Sig. (p)	R^2
Environmental Ethics	0.62	8.14	0.000	0.41
Emotional Regulation	0.54	6.89	0.000	0.36
Leadership Behaviour	0.68	9.02	0.000	0.46

This confirms that dharma functions as a psychological regulator, giving rise to Sattvic Leadership characterized by moral restraint, emotional stability, and intrinsic motivation (supports H2).
Regional analysis showed that leaders in Gujarat and Rajasthan scored highest on ethical regulation and self-transcendence. Amul's cooperative model exemplified lokasangraha (collective welfare) through zero-waste operations and equitable profit sharing, while Barefoot College (Rajasthan) demonstrated seva (service) by training rural women in solar energy—linking empowerment with ecological stewardship.

6.2.4 Comparative Analysis (H3)
Independent sample t-tests compared Dharmic (Value-Based) and Utilitarian (Outcome-Based) orientations:

Group	n	Mean Sustainability Score	SD	t-value	Sig. (p)
Dharmic (Value-Based)	82	8.7	0.81	6.12	0.000
Utilitarian (Outcome-Based)	68	6.2	0.96	—	—

Dharmic managers displayed 40% higher sustainability commitment and 23% greater eco-engagement than utilitarian counterparts. This supports H3, underscoring that value-based ethics outperform compliance-driven ethics in fostering sustainable outcomes. In Haryana and Punjab, agro-entrepreneurs embody familial dharma through crop diversification and soil rejuvenation, translating ancestral obligation into contemporary ecological practice.

6.2.5 Mediation Analysis (H4)
Using Baron & Kenny's (1986) approach, Ecological Empathy and Self-Transcendence significantly mediated the link between Dharmic Cognition and Sustainability Behaviour.

Path	β	Indirect Effect	Sobel *z*	Sig. (p)
Dharmic Cognition → Sustainability Behaviour	0.51	—	—	0.000
Dharmic Cognition → Ecological Empathy	0.68	—	—	0.000
Ecological Empathy → Sustainability Behaviour	0.44	0.29	2.94	0.003
Dharmic Cognition → Self-Transcendence	0.61	—	—	0.000
Self-Transcendence → Sustainability Behaviour	0.40	0.25	2.73	0.006

Mediators jointly explained 38% of variance, confirming H4: inner dharmic awareness transforms into sustainable conduct through compassion and transcendence.

In Uttar Pradesh's educational sector, Gita-based courses on dharmic ethics have enhanced students' eco-participation, evidencing intergenerational transmission of ecological mindfulness—further validating this mediating mechanism.

6.2.6 Factor Analysis (H5)
Exploratory Factor Analysis (EFA) extracted three DSI components:

Component	Eigenvalue	% Variance	Key Indicators
Spiritual Awareness	3.21	29.2	Selfless orientation, Purpose-driven CSR
Psychological Well-being	2.46	21.5	Emotional regulation, Work-life balance
Ecological Accountability	2.13	18.9	Ethical restraint, Eco-decision behaviour

Cumulative Variance Explained: 69.6%. Regression analysis confirmed that DSI predicts sustainability performance ($\beta = 0.72$, $p < 0.001$)—supporting H5 and empirically validating a new multidimensional construct integrating consciousness, well-being, and ecological accountability.

6.3 Qualitative Analysis and Interpretation
Interview narratives deepened statistical findings, revealing three dominant meta-themes:
1. Moral Reflexivity – Managers across Gujarat and Haryana described sustainability as "a karmic responsibility", viewing ecological duty as an act of moral awareness.
2. Mindful Consumption – Leaders cited restraint (aparigraha) and service (seva) as guiding principles for resource efficiency.
3. Sacralized Work Ethic – Participants interpreted work as yajna (sacred offering), linking occupational purpose with collective welfare.
These themes harmonized with the quantitative findings, confirming that sustainability emerges from inner moral discipline, not external enforcement.

6.4 Integrative Interpretation
Synthesizing statistical and narrative evidence reveals a consciousness–conduct continuum:
Dharmic Cognition → Ecological Empathy → Self-Transcendence → Sattvic Leadership → Sustainable Action.
This continuum forms the operational backbone of the Green Mind–Dharma Mind model. Quantitative validation confirmed its predictive strength, while qualitative accounts—illustrated by Amul's community welfare, Barefoot's solar empowerment, Punjab's agro-dharma, and Uttar Pradesh's education ethics—demonstrated its lived authenticity.
Together, these findings affirm that Dharmic Awareness functions as the psychological nucleus of sustainability, transforming Indian Knowledge Systems from cultural philosophy into a measurable paradigm of ethical environmental leadership.

7. DISCUSSION

7.1 Reframing Sustainability as Inner Consciousness

The findings of this study affirm that sustainability originates from the inner moral architecture of human consciousness rather than from external mandates. Strong intercorrelations among dharmic cognition, ecological empathy, and self-transcendence demonstrate that ethical awareness is internalized before it is institutionalized. In contrast to global sustainability frameworks emphasizing compliance, metrics, or carbon accountability, the Green Mind- Dharma Mind model redefines sustainability as psychological ecology- a balance between awareness, restraint, and responsibility. This echoes Schumacher's notion of "Buddhist economics" but extends it through empirical validation, positioning dharma as a measurable cognitive- affective construct that governs managerial ethics.

7.2 Expanding Global Eco-Leadership Theory

Existing eco-leadership models (Western, 2010; Surie & Ashley, 2021) emphasize systemic interdependence and stakeholder responsibility. The present framework deepens these by introducing a moral–spiritual grammar of stewardship. Dharmic cognition corresponds to systems thinking, Sattvic leadership mirrors balanced decision-making, and lokasangraha- the welfare of all- transforms stakeholder inclusion into a spiritual imperative. Thus, eco-leadership becomes not just systemic but **synergistic**, where moral self-regulation is inseparable from ecological responsibility. The Indian lens contributes a transformative dimension: leadership as inner alignment rather than managerial control.

7.3 Ethical Mindfulness and Dharmic Reflection

Contemporary mindfulness theories (Kabat-Zinn, 2013; Shapiro et al., 2018) focus on non-judgmental awareness, yet often neglect its ethical dimension. The study reveals that dharmic mindfulness- awareness infused with discernment- correlates with emotional regulation and balanced ethical action. Managers who reflect before acting demonstrate yuktah karma- purposeful, detached, and conscious engagement. This operationalizes ethical mindfulness as a measurable leadership competency, where awareness and virtue co-exist, offering a culturally rooted expansion to global mindfulness scholarship.

7.4 Virtue Ethics and Ecological Consciousness

The results align with the essence of virtue ethics (Aristotle; MacIntyre) but transcend it through the dharmic principle of cosmic relationality. Virtue, in the Indian context, is not limited to moral excellence but extends to ecological harmony. Self-transcendence and ecological empathy correspond to classical virtues of temperance and benevolence, yet grounded in sattva—clarity and balance. Thus, the dharmic continuum situates virtue not merely in the individual but within the universal order, making sustainability a moral-spiritual practice rather than an institutional performance.

7.5 Dharma-Based Sustainability Intelligence (DSI)

The statistical validation of DSI introduces a novel construct uniting spiritual awareness, psychological equilibrium, and ecological accountability. Unlike emotional intelligence (EQ) or moral intelligence (MI), DSI represents integrative consciousness—a triadic intelligence that aligns being, thinking, and acting. This construct empirically demonstrates how Indian epistemologies contribute to contemporary sustainability science by transforming metaphysical insights into psychometric reality. DSI thus redefines leadership maturity as ecological wisdom, measurable through behavioural coherence and moral balance.

7.6 Synthesizing IKS with Global Sustainability Paradigms

The study bridges IKS and global sustainability models through integrative equivalence:

Global Paradigm	Core Principle	IKS Contribution (Green Mind–Dharma Mind)
Eco-Leadership	Interdependence and adaptive systems	Adds dharma as an intrinsic moral compass
Ethical Mindfulness	Awareness and compassion	Infuses mindfulness with moral intention (yuktah karma)
Virtue Ethics	Moral excellence and habit	Extends virtue to cosmic and ecological harmony (sattva)
ESG/CSR	External sustainability metrics	Replaces compliance with internal coherence

This synthesis reveals that IKS does not oppose global sustainability theory but completes it by contributing the missing interior dimension—consciousness.

7.7 Toward an IKS-Based Psychological Paradigm

The Green Mind–Dharma Mind model establishes an indigenous psychological paradigm with four defining principles:

1. Integral Ontology – mind, matter, and morality co-exist within a unified continuum.
2. Cognitive–Affective Synergy – moral knowing and ecological feeling are inseparable.
3. Spiritual Pragmatism – dharma converts awareness into ethical action.
4. Transformational Leadership – managers evolve into moral exemplars.

This paradigm fills a global research gap by operationalizing conscious sustainability—a model where consciousness is the causal mechanism of environmental behaviour.

7.8 Global and Managerial Implications

Managerially, the study suggests that leadership programs integrate DSI-based assessment to measure ecological maturity; CSR policies should emphasize ethical intention over expenditure; and organizations must evolve from green compliance to green consciousness. Theoretically, it inaugurates Dharmic Ecopsychology-a subfield connecting IKS, sustainability, and behavioural science.

Ultimately, in an era of ecological uncertainty, this research contributes a civilizational insight: the path to sustainability lies not in technological sophistication but in the cultivation of moral consciousness**.** The Green Mind–Dharma Mind model thus redefines the purpose of leadership—from managing systems to awakening selves.

8. CONCLUSION

The present study culminates in a profound realization: sustainability is not an act of management but a state of consciousness. The Green Mind–Dharma Mind framework**,** developed and validated through this interdisciplinary research, redefines sustainability as an outcome of inner moral alignment rather than external obligation. It reveals that dharma- the moral intelligence rooted in harmony, balance, and duty—is not merely a philosophical abstraction but the psychological nucleus of sustainable managerial behaviour.

By integrating Indian Knowledge Systems (IKS) with organizational psychology, this study advances a transformative perspective- sustainability as moral evolution. Quantitative analysis confirmed that dharmic cognition, ecological empathy, and self-transcendence significantly predict pro-environmental behaviour and ethical leadership. Managers guided by dharma demonstrated higher emotional regulation, deeper empathy, and stronger engagement in CSR and ecological initiatives. Qualitative insights further revealed that these individuals perceive environmental responsibility not as compliance but as svadharma—a sacred obligation that defines their moral and professional identity.

The research bridges three domains often treated in isolation- philosophy, psychology, and empirical science to demonstrate their convergence in the context of sustainability. Philosophically, it reinterprets classical Indian texts such as the Bhagavad Gita, Upanishads, and Arthashastra as enduring treatises on ecological ethics and self-regulation. Psychologically, it presents dharmic awareness as an integrative cognitive–affective process that nurtures sattva- a balanced state of clarity, compassion, and moral strength. Empirically, it operationalizes these constructs through the innovative Dharma-Based Sustainability Intelligence (DSI) index, offering measurable parameters to assess the interplay of consciousness, well-being, and ecological accountability within leadership contexts.

The findings call for a paradigm shift- from sustainability as external compliance to sustainability as internal coherence. They demonstrate that ethical environmental action does not stem from regulatory frameworks, but from the cultivated awareness of interconnected existence. The dharmic worldview, when harmonized with modern behavioural science, replaces control with care, competition with compassion, and compliance with consciousness.

This research situates India's civilizational ethos within the global sustainability discourse not as an antiquated heritage but as a living epistemology capable of guiding contemporary organizations. It proposes that the truest form of innovation is ethical innovation- where technology and policy serve as instruments of consciousness rather than substitutes for it. The framework thus offers a culturally grounded yet universally applicable pathway for leadership transformation, moving beyond "green governance" toward conscious governance**.**

In essence, the Green Mind- Dharma Mind model envisions sustainability as the synchronization of inner virtue and outer action- a psychological ecology where awareness and stewardship converge. It urges leaders to perceive ecology not as a managerial function but as an extension of their own moral being. As organizations seek resilience amid ecological crises and moral fatigue, this study reasserts that the next frontier of management is ethical consciousness, not efficiency.

Ultimately, the research concludes with a timeless axiom drawn from India's spiritual-scientific legacy:
"The planet's renewal begins in the renewal of perception."

To act sustainably is to live dharmically—to align one's purpose with the rhythm of nature, where leadership transcends profit and becomes participation in the cosmic order.

9. REFERENCES

- Amul India Ltd. (2023). Sustainability report 2022–23. Gujarat Cooperative Milk Marketing Federation. https://amul.com/sustainability
- Banerjee, S. B. (2012). Corporate social responsibility: The good, the bad, and the ugly. Edward Elgar.
- Barefoot College. (2023). Annual impact report 2022–23: Empowering women and villages through solar innovation. https://www.barefootcollege.org
- Chakraborty, S. K. (2019). Management by Values: Towards Cultural Congruence. Oxford University Press.
- Chakraborty, S. K. (2019). Dharmic management: Integrating ancient values with modern management. Rupa Publications.
- Chatterjee, D. (2022). Leadership as conscious service: Revisiting seva in organizational contexts. Journal of Human Values, 28(2), 99–110. https://doi.org/10.1177/09716858221085710
- Clayton, S., & Opotow, S. (2019). Identity and the Natural Environment: The Psychological Significance of Nature. MIT Press.
- IMPRI Centre for Sustainable Development. (2023). Indian Knowledge Systems and sustainability: Reimagining civilizational wisdom for the modern world. IMPRI Insights. https://www.impriindia.com/insights/indian-knowledge-systems-2020/
- IOSR Journal of Humanities and Social Science. (2023). Sustainability as a fundamental principle in Indian Knowledge Systems. IOSR-JHSS, 30(1 Ser. 7), 26–35. https://iosrjournals.org/iosr-jhss/papers/Vol.30-Issue1/Ser-7/D3001072635.pdf
- Khandelwal, A. (2020). Dharmic Leadership and Indian Management Thought. SAGE Publications India.
- Kumar, A. (2018). Indian Knowledge Systems and environmental ethics: A philosophical overview. Indian Journal of Environmental Studies, 22(3), 145–158.
- Kumar, A. (2018). Revisiting environmental ethics in the light of Indian Knowledge Systems. Journal of Indian Philosophical Studies, 45(3), 201–220.
- Raina, K., & Kaur, N. (2020). Servant and transformational leadership in Indian organizations: A dharmic perspective. Indian Journal of Industrial Relations, 55(4), 687–701.
- Raj, A. (2025). The Indian Knowledge System: A holistic paradigm for sustainable development. eChetana. https://www.echetana.com/the-indian-knowledge-system-a-holistic-paradigm-for-sustainable-development/
- Rangarajan, M. (2021). Traditions of Nature and the Indian Ecological Imagination. Routledge.
- Rangarajan, R. (2021). Ecology of consciousness: Revisiting Indian Knowledge Systems for sustainability. New Delhi: Centre for Indic Thought.
- https://ijrar.com/upload_issue/ijrar_issue_20542369.pdf
- Sen, S. (2021). Eco-theology in the Bhagavad Gītā: A multilayered analysis. Religions, 12(4), 241. https://doi.org/10.3390/rel12040241
- Shapiro, S. L., Carlson, L. E., Astin, J. A., & Freedman, B. (2018). Mechanisms of mindfulness. Journal of
- Western, S. (2010). Eco-leadership: The evolution of leadership thinking. Routledge.
- Sharma, R. (2023). Ecological empathy as a predictor of organizational sustainability. International Journal of Human Values and Sustainability, 12(2), 55–70.
- Smith, J. A., Flowers, P., & Larkin, M. (2009). Interpretative phenomenological analysis: Theory, method and research. SAGE Publications.
- Surie, G., & Ashley, A. (2021). Developing sustainable leaders through ethical mindfulness. Journal of Business Ethics, 173(4), 775–789. https://doi.org/10.1007/s10551-020-04619-3